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General Notes.

Five hundred and fifty Americans, circling the world on the steamship *Cleveland*, visited Japan in January. In order that they might find their denominational friends in Kobe, a directory of the missions and educational institutions was published, and a copy was handed to each member of the party, in the dining-room of the steamer, just after leaving Nagasaki, the last stop before Kobe.

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The lively green of densely leaved orange trees at New Year's, lighted up by

the numerous golden spheres of ripened fruit, on the terraced, sunny slopes of the Inland Sea shore, is one of the impressive sights along the Sanyo Railway. Many a cluster of these trees, too, is seen in the door-yards of thatch-roofed farm-houses, or sometimes, grown taller, a row of trees with their golden balls, forms a useful wind-break or hedge.

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On Sunday, January 7, the cornerstone was laid for the new Young Men's Christian Association building in Kobe. In spite of cold and snow, there were many prominent Japanese in attendance, beside a number of American visitors from the steamship *Cleveland*. The address was given by Pres. Harada, of the Dōshisha. Congratulations from high officials of the city, and the Chamber of commerce, were unequivocal in endorsing the Christian purpose of the institution. As the cornerstone was put in place by Mr. K. Muramatsu, a prominent member of the Congregational church, and the President of the Association, assisted by Mr. E. J. Barney, of Dayton, Ohio, a close friend of Mr. S. W. Woodward, of Washington, the donor of the building, the faces of the directors, who, for twelve years, had looked forward to the day of a suitable building, were a study in joy and hope. The building will be completed in ten months.

* * * *

Christmas comes pretty often to many missionaries. One, whose experience is

not at all uncommon, as to number, wrote, Dec. 27: "Thank you for your Christmas card. It is rather a misnomer, for I was away four nights, last week, out to the west, to begin with, and this week I have five Christmas celebrations, two of them already past—Monday evening, at the church, and last eve at my chapel. Everything went off very successfully at both, and since I have given up the office of Kōchō (Superintendent of the Sunday-school) at the former, I had a chance to enjoy the celebration myself. To-night, it is about five miles out in the country, where some of our Christians live, and I suppose it's likely to be midnight when I get back. To-morrow evening it is twenty-five miles east, and the next night at a place half-way back. Now, if I survive all these celebrations," etc. A Japanese writes, on the evening of the 28th: "Every day I attend at Christmas meeting."

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The Clark University Conference has come to be one of the annual gatherings of greatest interest to people who are specially interested in the Far East. This year the subject was: "Japan and Japanese-American Relations," and three daily sessions for four days, were packed with addresses and papers of keen interest to all who have lived in Japan. —"The Japanese in the U.S.," by Dr. Takamine, Pres. of the Nippon Club of N.Y., "Japan as a Colonizer," by Dr. Nitobe, "Japan in So. Manchuria," by Dr. Iyenaga, of Chicago Univ., "New Literature of the New Japan," by A. Kinnosuke, "The Foreign Trade of Japan," by R. Ichinomiya, Manager of the N.Y. branch of Yokohama Specie Bank, "Japanese Diplomacy Past and Present," by Dr. Honda, Editor of the Oriental Review, N.Y., "Some Contributions of Feudal Japan to New Japan," by Dr. Asakawa, Professor at Yale, besides many valuable contributions by such men as Dr. A. B. Hart, Dr. G. T. Ladd, Dr. D. S. Jordan, Dr. Mendenhall, once professor at Tokyo University,

Dr. E. S. Morse, Geo. Kennan, Dr. A. J. Brown, Theo. Richards, Prof. G. Droppers, Dr. Griffis, not to give the whole list, indicate the program.

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To the average oriental, symbolism is a more constant, a more powerful influence than with occidentals. Go to a wedding, and they give you to bear home, a dainty box of cakes, say three, for it is always an odd number; one may be in the shape of the body of an open fan, with storks and sprigs of pine stamp on it. The Japanese have a saying: *tsuru wa sen nen; kame wa man nen*. "Storks live a thousand years, and tortoises, ten thousand," so that long life is symbolized by storks, while the ever-green pine represents unchanging vigor, ceaseless constancy, an undecaying family, etc. The *suehiro* or fan, is symbolical of a gradual and constant development and expansion of the family fortunes from the small beginning to a larger end; another cake may be a mass of green stamp in the form of a cluster of bamboo leaves, whose significance lies in the fact that, like the pine, they are green for a very long time, and do not fall till fresh ones replace them, just as it is hoped the new couple will last in freshness, till numerous children appear to succeed them. Long life and a green old age are contained in both these trees. The third cake may be a confection made of sugar and desiccated *yama imo* ("mountain potato,") colored to represent a great plum blossom, which suggests hopes that the family just established will shed an influence upon all around, as pervasive and as agreeable as the delightful fragrance of the plum blossom, which opens as early as Dec. 20 sometimes, and often in the midst of the cold weather. Does this sweet flower thus symbolize hope that the family, in the midst of severe adversity, will yet keep sweet spirited, and gladden its friends who are sharing like hardships? Probably no such suggestion is involved for the Japanese mind.

Personalia.

Miss Hoyt and the Misses Stowe spent their vacation at Tottori, with the Bennetts.

Mrs. Frances Hooper Davis returned to Japan by the *Siberia*, reaching Kobe on the 7th.

Miss Griswold and her cousin, Miss Emma Griswold, visited at Kyoto during the holidays, at the Learned's home.

Misses Coe and McKowan entered the language school at Tokyo, this month. Miss McKowan spent her holidays at Maebashi.

Miss Bates and Miss Elizabeth Hughes went to Matsuyama to enjoy the genuine brand of hospitality at the Newells', over New Year's.

Mrs. Juliette M. Atherton, of Honolulu, is building a new residence near Mr. Frank Atherton's home, in the general vicinity of the Gulick homes.

John Cutting Berry, M.D., formerly of our Mission, address the Clark University Conference on, "Medicine in Japan: Some Notes on its History and Present Condition."

Miss Louise Gulick is busy "studying chemistry at the College of Hawaii, and is also at work for the government in etymology. Place and work both sought her."

Rev. Stanley F. Gutelius, the new pastor of Kobe Union Church, arrived, with his family, by the *Siberia*, on the 7th, and stopt temporarily with Miss Barrows. He was formally inducted into the pastorate at a special service on the 14th.

At the Conference, Nov. 22-25, at Clark University, Dr. Rowland gave an address on "The Japanese Church," and Mr. Warren, on "Some Results of Christian Work in Japan."

Miss Margaret Armstrong, of Toyama, and Miss Neata Markland, of Kanazawa, members of the Canadian Methodist Mission, were at the Stanfords', in Kobe, for a few days, at the year end.

We regret that Rev. O. H. Gulick has been afflicted with a persistent sore

lip. To secure electric treatment of the sore he went to Hilo in September, but in December he was still there under treatment.

Prof. Joseph Everett Donaldson, of Kagoshima, and Mrs. Donaldson spent some days at Miyazaki, including Christmas. Prof. Donaldson, made a flying visit to Kobe and Kyoto, at the very end of the year.

Miss Florence M. Gordon and Miss Florence *Hildegard* Forbes remembered their friends in Japan, with greetings at the holiday season. Miss Gordon speaks frequently at churches and before gatherings, on life and work at Kobe College.

Immediately before Christmas, Mr. Pedley made a tour in the Sendai field, where he "almost congealed" from coming out of the mosquito-net heat of Formosa into the frigid climate of Tohoku. He visited thirteen outstations, and spoke over twenty times.

Mrs. Allchin has been enjoying the Rowlands as neighbors, has had a surprise call from Rev. W. W. Curtis, has had an evening with Mr. Hilton Pedley, who ran over from Cambridge, and Mr. Louis L. Davis, who happened to be East. She is enjoying Boston symphony concerts, this season.

The friends of Miss Alice P. Adams will regret that her poor health has compelled her to take a short vacation and rest from her social service work at Hanabatake. Last month she went to Miyazaki to spend some weeks, and we believe she made a brief visit to Kagoshima at New Year's, on the return there of Mrs. Donaldson.

Miss Edith Curtis, a graduate of Oberlin College, '10, and daughter of Rev. Wm. Willis Curtis, of Oberlin, formerly a member of our Mission, at Osaka, Sendai, and Sapporo, arrived by the *Siberia*, on the 5th, at Yokohama, and is expected to pursue language study at Tokyo, for some months. Another Mission child receives a warm welcome into the work, in which her parents were engaged.

Rev. Mr. Wicher, a former pastor of Kobe Union Church, for two years, until about 1904, is professor in that San Anselmo Presbyterian Theological Seminary, from which the California Synod would fain drive out Prof. Day, because his interpretation of certain chapters in Genesis does not square with the Synod's antediluvian exegesis. Miss F. M. Gordon's uncle, Dr. Langdon, is also a professor in this seminary.

Miss Elizabeth Hughes, until the outbreak of the revolution in China, a teacher in the Imperial Ching Hua College, for boys, not girls, as stated in the last issue, will teach in the Baikwa Girls' School, Osaka, and make her home with Miss Barrows, in Kobe. Both steam and electric railways, render access to the school from Kobe as speedy, and more convenient than the means of locomotion between Miss Colby's present residence and the school.

Miss Elizabeth Ward, during the autumn, was rooming at Mrs. Wm. Willis Curtis's, Oberlin, O., and taking meals where Miss Florence Cozad Newell boarded. Miss Ward was studying "voice and harmony" at the Conservatory of Music, piano outside, and Old Testament Survey inside the College, with Introduction to Theology, in the Seminary, under Pres. King, including a course in "Rational Living." She was the only woman in a class with some twenty-five theologists.

Mr. and Mrs. Stanford spent New Year's week in the historic old mountain town of Yamaguchi, at the home of the Misses Bigelow, of the Presbyterian Mission. Miss Gertrude Sara Bigelow, came to Japan, twenty-five years ago, with the Stanfords, and they have been celebrating by reciprocal visits, Miss Bigelow visiting at Kobe in the autumn. Friendships are cemented strongly by first voyages, and one always feels an exceptional interest in fellow missionaries who came at the same time with him.

Miss Harriet Frances Parmelee is at Oberlin, O., and "seems so well!" She made a visit of several weeks in Ver-

mont, not long since. At the meeting of the Ohio Branch of the W.B.M.I. at Oberlin, in October, she and Miss Ward were among the speakers. And now comes the good news that Miss Parmelee has been reappointed to Japan; when the Board learned that she had been thru the hands of *fifteen* doctors within two years, and yet escaped with life, there was no further misgiving as to her health qualifications!

On Dec. 23, an interesting wedding occurred at the Kobe Methodist Church, when Miss Aiko Tanaka was wedded to Mr. Morie Miyata, secretary of the Kobe Y.M.C.A. Miss Tanaka is daughter of Rev. Mr. Tanaka, until two months ago pastor of the *Kumi-ai* Church at Himeji; she is of the third generation of Christians in the Tsukamoto family, a graduate of Kobe College, of Kobe Woman's Evangelistic School, and spent about one and a half years in Christian work at Sapporo, just previous to her marriage. Mr. Miyata has studied in America.

Federated Activity.

In this get-together age, the missionary body of Japan has been making a good try at it. For a decade, there has been, early in January, an annual conference of what are now called the Federated Missions, comprising representatives of essentially all Protestant societies at work here. The Edinburgh Conference gave great impetus, thruout the world, to the get-together tendency, and Japanese Christians especially felt it, and have since formed their organization of Federated Churches. It also intensified and accelerated the movement already active among missionaries. Last year was characterized by a determined effort, thru all the Empire, to enlist the missionary body in a concerted movement for careful study of the existing situation, with a view to far better knowledge of Christian forces and of their disposition—whether economical or wasteful, of the needs of territory oc-

cupied, of the amount unoccupied and of possibilities for its occupation, as well as for extension within territory now occupied; to a delimitation of territory and assumption of more definite responsibility for the evangelization of assigned regions, by particular Missions; to an appeal to home churches for reinforcements, when this work of investigation, of tabulating uniform statistics, and of formulation of conclusions, is completed.

At the eleventh annual meeting of the Conference of Federated Missions, at Tokyo, during three days of the first week of this month, the Committee on Distribution of Forces, appointed at the previous annual meeting, made a long, interesting report, based on careful returns from most of the prefectures in Japan. Among conclusions drawn by this Committee from these returns, were:—1. Aside from some cities, there is virtually no overlapping nor wasteful use of forces.—2. It is clear that the various Missions are willing to arrange for delimitation of territory and assumption of responsibility for assigned portions, on the understanding that work in hand will not be disturbed, but that, in future, new work will be left to the Mission to which the territory is assigned.—3. No further denominations from abroad are desired by the missionary body, but, rather, all deem strengthening of those now at work, the wise policy.—4. Additional missionaries, as well as a large increase of native workers, are essential to the discharge of responsibility for territory occupied—much more, for that unoccupied.—5. There is a gratifying unity of the missionary body, in this comprehensive plan for adequate occupation of the entire country. Among the recommendations adopted, were:

1. That the Committee on Distribution of Forces be continued to complete its work now well advanced, and to confer with a committee of the Japanese Federated Churches in order to a final report to the Conference next January.—
2. That the Japanese Committee of the Federation of Churches be asked to ap-

point a committee for conference with the Committee on Distribution of Forces as to (a) more complete occupancy and evangelization of Japan, (b) increase of Christian forces, (c) assignment of primary responsibility for evangelization of definite territory.—3. That appeals for reinforcements be deferred till the final report is rendered to the Conference.—4. That such organizations be maintained in Districts, as will ensure further local conferences, from time to time.—5. That each District have a permanent committee, to meet, at intervals, to consider the interests of the entire Christian work within the District.

There is wide and marked interest in this plan, and the Missions are being sobered at the responsibility they must face—a new responsibility in some lines, and a deepened one, in others. A spirit of voluntary co-operation dominates the conferences, committees, and sub-committees, with an earnest desire to see territory suitably occupied. In place of eagerness for preemption, there is serious questioning whether one's Mission can do the work as effectively as another, and whether it is living up to its responsibility for territory now in hand. There is not so much concern to save men thru any particular denomination, as to get them into *some* Christian organization. Missions inadequately supplied with workers and funds, with little prospect of a proper supply, are already pulling out of territory occupied for a quarter of a century, because they can no longer do their duty by the field, while other Missions, ready to assume the responsibility, are allowed to do so. This was concretely illustrated, this very month, when our Mission formally surrendered the Aidzu Valley, in Sendai field, to the German Reformed Mission. The great body of mission workers feel the work *must* be done, and if a particular Mission can't do it, that Mission should step out, altho there is no disposition to force any one out. On the other hand, if assignment of territory is made to a Mission, and the Mission does not make good

within a reasonable time, it will forfeit its privilege, and should not remain "a dog in the manger." It is not likely that selfish tenacity will be displayed. At present, more than one Mission is saying: "We don't see how we can assume more responsibility, or even substantiate our claim to some of our territory."

There are interesting and surprising results of the empire-wide investigation. What part of Japan is most evangelized, judged by proportion of Christians to population? What part is least so? No one whom we have asked, has guessed rightly. Statistics go to show that the Hokkaidō is best evangelized of all, then Tokyo, then probably Osaka-Kobe, while at the bottom stands Toyama *Ken*, then Saitama (*tōdai moto kurashi*), then Saga.

The present outlook is that before another year, each District in Japan will have a continuing committee of one representative of each Mission in the District, with advisory power, whose counsel may be sought by any Mission or missionary concerned, and whose duties shall be to keep carefully informed of all conditions of work by Missions and Churches, to convene district conferences and report to them, to render an annual report to the Conference of Federated Missions, and to act as a court of arbitration when cases of difference of opinion about territorial work are referred to it.

ARTHUR W. STANFORD.

In and Around Matsuyama.

"And he sent forth the dove out of the ark; and the dove came to him at eventide; and lo, in her mouth a fresh olive leaf: so Noah knew that the waters were abated from off the earth." I thought I got into very close sympathy with Noah, recently, when on my way back from America. While still two thousand miles from Yokohama, in the midst of whistling winds and a seething sea, I sent out my dove in the shape of

an electric spark; and, lo, at eventide it returned across the watery waste, with an olive branch,—or, at least, with an answer of peace from Matsuyama. Then I knew that the dry land still existed somewhere, and I passed the following days in hope, which was realized after another stormy week. I was glad to get back, and to find Shikoku still here, and Matsuyama still flourishing. But some of the changes that have taken place during these six months, were quite startling. An express packet from Kobe to this port, with no stops between, has reduced the time of that trip from twenty hours to thirteen; electric cars now ply between the coast and this city, running also to the Dogo hot springs, a mile beyond; and the streets are all torn up in the fashion approved by the most up-to-date gas company of any civilized community. Some of these things were hardly less astonishing than would be the news, some morning, that the Shikoku railway project had been approved by Parliament and Government.

All the changes, however, were not of this progressive order. One of the sad evidences of "retrogradation downward," was the condition of our Komachi Church, which had a flavor of Capernaum about it, having been once exalted almost unto a position where independence was in sight, but now brought down to the low estate of a people scattered and peeled,—a flock without a shepherd, and with a few wolves in sheep's clothing, hovering along the horizon. But the Lord left unto us a very small remnant, and around this, as a nucleus, the re-assembling process has been going on, with more or less of encouraging results; the Sunday-school, that once enrolled one hundred and fifty, but was reduced to less than ten, has an attendance now of sixty, with an entirely new and enthusiastic corps of teachers; the various departments of church work are being reorganized; the attendance upon all services is constantly improving; and the matter of a new pastor has been most happily settled by the calling of Rev. Mr. Higashi,

of the Uwajima Church, who will probably begin his new work here with the new year.

The other work of the Station, in the city, is generally prospering. The Girls' School is filled to its capacity, with pupils, and is full also of that Christian spirit that can rejoice without envy, at the good fortune of its sister school in Kyoto, in receiving that splendid \$100,000 gift. We wish, however, that someone, who is looking for a good chance for investment, might get off the beaten track of travel and take a look at a school (the only one of its kind in the Island of Shikoku) that is doing a work not inferior to that of any Christian Girls' School in the land.

The Dōjōkan (Factory Girls' Home) is undergoing a development, and will hereafter lay its chief emphasis, not upon the girls in the spinning factory, as heretofore, but upon the large and neely class of weavers. With this in view, a new building is now being erected, in which looms will be installed, and the dormitories will be filled up with girls who will be under our entire control, with no divided allegiance between Factory rules and Home regulations. As the past work of the Home has been a great success, and has been the moving factor in many reforms in the factory boarding houses, we confidently expect even greater success in the new line of service.

A recent trip into the country, to visit the outstations, revealed some good work being done by the men out on the firing line. In receiving six into the church at Saijo, and eight at Marugame, it was an especial pleasure to welcome, in each case, a teacher of the local Middle School; and in the former place three students of the senior class of that school.

From Marugame I went with Mr. Aono on a prospecting trip to Kwannon-ji, about fifteen miles to the west, where we hope to open new work. We visited the park, situated on a high bluff commanding a wonderfully beautiful landscape and seascape; and while looking down upon the town that lay stretched out at our feet, we engaged in prayer for

guidance into the right way for beginning work there, where as yet we had no special foothold. And suddenly an angel of the Lord appeared in the shape of a *Chu-gakko* (Middle School) student (!), with whom I was led to enter into conversation, the result being that he came to our hotel that evening with one of his teachers, and fifteen of his fellows, so that we had, altogether, a company of twenty-five at our first meeting, and a most cordial invitation to come regularly. Mr. Aono will hereafter visit this place twice a month.

An interesting social event occurred at our home, recently, when one of Mr. Aono's daughters, a graduate of our Girls' School, was married to a young man of this city, Mr. Sunouchi, a business man, and one of the most active members of Matsuyama Church. About fifty friends and relatives were present at the joyous occasion, and there seems to be no doubt that the well-mated pair will "live together happily ever afterwards."

H. B. NEWELL.

A Tottori Letter.

When we returned from our summer vacation we found the work at rather a low ebb in Tottori. The congregations were smaller than they had been since we reopened Tottori Station, five years ago. There had been much sickness and several deaths among the Christians during the summer. The pastor was ill and unable to work at all; our valued Bible woman wanted to resign, because of delicate health, and the trained head teacher of the kindergarten had resigned, so the kindergarten was temporarily closed, until a suitable substitute could be found. All this made a great deal of unrest among the Christians. And even the Woman's Society was discouraged. So they held a prayer-meeting, a meeting of earnest pleading, on which God graciously bestowed his blessing.

The crisis seemed to be reached; the women consulted together, and decided

that, as the pastor was stronger, they would give him thirty-five *yen* to employ a servant, so that he and his wife would be freer from household cares, to call and do evangelistic work. The pastor began to preach again, and immediately the congregations became larger. Miss Howe sent a fine trained teacher to the kindergarten, which reopened, six weeks late, it is true, but it has been running ever since in splendid condition. A few weeks after our former Bible woman left, Mrs. Stanford sent us a good one, to take charge of the young people's work, and Miss Pratt, of Yokohama, sent us one for the out-station and woman's work. The church itself is happier, and altogether everything looks brighter and more hopeful.

Early in December, we held the first Sanin *Fujin Daikwai* (Woman's Convention). The Woman's Society had been busy, preparing for it, for some time, and was greatly pleased with its success. Christian women came in from the out-stations, and much appreciated the congenial, Christian fellowship. The day before the meeting, the wives of the evangelists, and the Bible women from the out-station, arrived, and an informal workers' meeting, and a consecration prayer-service were held. The district meeting itself was an all-day meeting, with a devotional service, and a business meeting, in the morning, at which reports from the various places were presented. This was followed by a discussion, at which it was decided to make the meeting an annual one, to invite the other denominations working in the district, to join, and to put the meeting into the hands of a committee of five Japanese women. Then forty of us ate lunch together, which the Tottori women had prepared, and, after a little social time, Mr. Sonoda, the pastor of the Matsue *Kumi-ai* Church, addressed the afternoon meeting. Some of the practical results of the meeting seemed to be, that the women from two country towns were encouraged to organize themselves into Christian societies, and that the women from two other

towns were stimulated to put their theoretical organizations into actual existence.

The head of the Orphanage has decided that they have not had enough Christian influence in the institution, and has sought the help of the Mission in organizing a Sunday-school, and also has asked that the house-mothers' weekly prayer-meeting, conducted by the Bible-woman, be reopened.

Lately the two societies for young girls and children, have taken a new lease of life, and, at present, are flourishing. Mr. Bennett has various English and Bible-classes for students and army-officers.

The little twelve year old daughter of one of the evangelists fell, and, in some way, her leg was so badly hurt, that a terrible disease of the bone developed, which resulted in much suffering, and in the final amputation of the child's leg. The child's wonderful faith and courage have made a great impression on her family, the six other children have stopped quarrelling, and the family love has deepened. While the child was in the hospital, the evangelist held daily services there. The whole, sad experience has been taken by the family in the most beautiful spirit of faith and trust, and with an earnest desire that the lessons now being learned, may not be forgotten, but used to help others to Christ.

(MRS.) ANNA J. BENNETT.

The Niigata Memorial Building.

The Clara Brown-Nagasaka Memorial was completed December 15, 1911. This building is the outgrowth of a plan first proposed at the memorial service held in Niigata last March, by the Woman's Society, which Clara Brown organized and carried on for many years, in her own home. The first plan was for a small room to take the place of the one Miss Brown had built, which was destroyed when the former church burned. But, with each succeeding month, our

plans enlarged, until in September the corner-stone of a commodious, five-room building was laid. In the presence of a large number of the Christians, a brief, but very impressive service was held, and a stone engraved with the Chinese characters *Ken-chiku* (建築 Erected) and the date "1911," was placed directly beneath where the *tokonoma* (raised alcove) would be. Immediately after this ceremony, the carpenters went to work, and before the company scattered, the foundation timbers were fitted together, and the building was well under way.

The Memorial is an addition to the church-building, but with a separate entrance facing the street. Of the five rooms, two are ten-mat rooms finished in beautiful Japanese style. They are separated by *fusuma*, or sliding-doors, that may be removed, so that the two large rooms may be thrown together, to accommodate large gatherings. One of these rooms is for the meetings of the Woman's Society, and is the special *memorial* room. An enlarged picture of Mrs. Nagasaka is to hang in the *tokonoma*, and on a shelf of the *chigaidana* (pair of shelves beside the alcove) are her Japanese Bible and hymn-book. The other large room is to be used for a library and reading-room for the young men of the church. A book-case is built into the wall, and a large number of Mrs. Nagasaka's books, both English and Japanese, have been presented by her husband, as a nucleus for the new library. A large, low reading-table contains the newspapers and magazines. A beautiful cottage organ for this room, has been given by the ladies of my home church at Clinton, Wisconsin, in memory of a beloved Sunday-school teacher and mission worker. The building contains also two smaller rooms, for the care-taker, and a kitchen, halls, closets, piazza, etc.

In regard to this Memorial, several things are worthy of note: In the first place, it is the work of women. From first to last, the women have made all the plans, raised all the money, paid all

the bills, and carried all the responsibility. The men of the church have been in hearty sympathy with the work, and have given their services freely, in many ways. Two very capable men have been on the building committee, and, altho exceedingly busy men, have given no end of time to overseeing the work, and to endless *sodans* connected with building operations in Japan. Another man with real artistic taste, has helped us select the furnishings for the rooms, but, on all these committees, the women have worked side by side with the men, and in every detail have been consulted, and have had the deciding vote.

The building is completed free from debt, at a cost of something over eleven hundred *yen*. Two large gifts have come from friends especially interested in the work at Niigata, and one from Mr. Nagasaka, but most of the money came in smaller amounts, varying from ten cents to ten dollars, from Mrs. Nagasaka's personal friends and associates, both foreign and Japanese, from all parts of Japan, and from Hawaii and America,—a beautiful tribute to her life and influence.

Another beautiful thing about this work is the spirit in which it has been done. No expense has been spared to make the memorial as perfect as possible. In every case the very best material has been used, not because the Japanese desired it for the church, but because it was for a *memorial*. One man said: "I would not take all this trouble, if it were my own house, but because it is to be a memorial building I want it to be as perfect as possible." But the most beautiful thing that has come to the women thru this experience, is the lesson of faith. It has been no easy undertaking for a little band of women to raise eleven hundred *yen* in eight months, and they realize that they have not done it in their own strength. Many prayers have been offered and many answers to prayer have been received. "The Lord hath supplied all our need," we reverently say.

Sixteen years ago, when Clara Brown organized this, the first Woman's Society in Echigo, she was told that it could not be done. Japanese women would not be allowed to leave their homes regularly to attend such a meeting. Today, the members of that society have erected this Memorial to its founder. "She rests from her labors, but her works do follow her."

(MRS.) GERTRUDE BENEDICT CURTIS.

Japan Re-Visited.

"I remember, I remember the place where I was" shorn. But it costs a lot more now than it did when the barber came down to the house and cut hair for the whole family, at a maximum charge of ten *sen*.

Memory is different from the place revisited. So if any of the old mission children are asking if it all looks natural, the only answer is, "Yes and no." Except for the old dishes in the old home, a few spots on Hiei Zan, and the general look of the ricefields, there is a newness to the country which any psychologist would expect. So I am seeing a different Japan, and it is because I am a different I.

The first big fact that struck me in Japan, was the temporariness of everything. What would have seemed a wondrous great structure to me once, now seems such a makeshift that I realize the change in standards, as I never could when changing from Japan to America.

The second grand disillusionment came when I took train for Tokyo. What was once a restive, snorting, panting, steelshod steed had dwarfed to a "royal baking-powder" tin-boiler, such as Louis Davis and I used to heat to the crackling point, and then cool for fear of a miniature explosion. The peanut-stand whistle had also for me, lost its siren voice. But still it was in that dirty, water-slopped Yokohama station that I received one of the most telling remembrances. The clatter of *geta* on the

cement platform, the calls of "*bento*," "*sushi bento*," the hollow re-echoing of the clacking clogs from the sounding board roof, and the bowed farewells, all seemed to be parts of a long ago enjoyed heaven, upon which I was once more allowed to look, and in which I was again a momentary factor.

At Ueno Park, in Tokyo, I again tasted that once famous nectar, "*ramonade*." Alack and alas! the joy was all gone. The old taste would not return, even though I tried enough bottles and brands to eliminate the god of chance. Perhaps I missed the added flavor of having paid for the drink with money earned by washing down the front stairs before breakfast, or by building fires on winter mornings, or by blacking shoes, or, possibly, by raking leaves; whatever the cause of my disappointment, the result was a sore trial. Now I take "champagne cider" instead of the old favorite of sweetened *aqua impura*.

It wasn't long before I discovered that Kyoto was still on the map. Widening streets and increasing trolley service have changed the externals considerably. As I have paced around the streets from one temple to the next, I have found sights, sounds, and everyday actions which we children never knew and never saw. We were fairly good phonographs for repeating the explanations of our parents, to the succeeding installments of globe-hikers, and this without thought and without price; but that was the nearest we came to understanding.

Your readers will laugh when I say that we children never saw the beautiful or the ugly. I have wondered at it so much since I have returned. The two are shown so plentifully that it seems as if our childish minds would have been overwhelmed with their impressions.

Hiei Zan certainly has a strangle-hold on the hearts of all the children who enjoyed it as a nursery. The trees, the views, the whole atmosphere of the place is the same until you miss the sounds from the old dirt slides; the "meeting" horn,

with Addison Gulick for the bellows; the strife of the "war society," with the equally tumultuous sounds of its antithesis, the "peace society," to both of which factions I owned loyal allegiance; the old "Wahoo" that used to call the athletic minded adults together for a perambulation to Benkei Spring, father of waters, or further; and the lazy drawl of the *semi*, calling to the whirl of the wind, in those wondrous old *sugi* trees. And then there were the never-to-be-forgotten entertainments, where "eight little, nine little, ten little darky boys" each stood in fidgety line, with a mask on his face; where the old lady punished her children in a shoe, of Mr. Allechin's devising; where the British and American flags vied for prominence in decorations; where Uncle Sam (Gordon) and Columbia (Katherine Berry) appeared originally; and where "Brer Rabbitt" was an annual affair. Those times can never come back, but you can't blame any mission child who wants to make a pilgrimage to Hiei Zan. Next time I go I'm going to heave stones down towards Lake Biwa, just as Mr. Buxton, of clock-watch fame, used to do.

I came near ending this without a word of "mission meet'n." I haven't seen the new, "*high corra*," Arima substitute yet, but I have had a glimpse at Kobe College. The Science Hall looks nearly the same, as its general surroundings are less changed. But the other buildings might have been transported to Tokyo for all the stage setting. It's a different place, and so I won't describe its style of beauty. But each one of the mission youngsters will never forget the old campus, with all the jolly and tempestuous times we had on it. We hear a lot about "progress" in these days. Well, "progress" hit Kobe College. We have the memories, and the college has beautiful grounds and a better equipment, so we are both well off.

There is a lot left to say, but you wouldn't care to hear it all. I miss a number of the old faces. The old faces left are younger every day. And the

younger brand whose names only have become familiar to the "once was" mission children, I certify are well up to the standard. If you don't believe it, "Come and see."

FRANK CARY.

The Siberian Trip.

The Siberian trip has been written up more than once for MISSION NEWS, but perhaps the experiences of another traveller may be of interest to some of its readers. One's impressions of the country will naturally vary with the season of the year when the trip is made. I can most heartily recommend July, for the great profusion of varied and beautiful wild flowers, which delight the eye, and for the charming climate at that time. The return, in the Fall, will furnish a different variety of pleasures. Travel by the International Express leaves nothing to be desired in the way of comfort or speed, but one can hardly come to know much of the country, in passing thru it in that way. If one wishes to learn something of what travel in Russia really is, he must take the Russian train. It was due to necessity, rather than choice, that we had this experience, but now that we have, we can not fail to recommend it to others. The train leaves Moscow at twelve noon, by Petersburg time. This is the standard as far as Harbin, so that before the latter city is reached, one finds himself getting up for sunrise at 2 a.m., and inclined to go to bed soon after dark, in the middle of what, according to his watch, should be the afternoon. This inclination to retire early, is strengthened by the dim light of the one, lone candle, shed from above the door of the compartment.

There being no reservations for second class, you will have a porter secure a seat in one of the compartments which furnish sleeping room for four persons, provided two more (the limit) do not claim seats, in which case only two can lie down. About the middle of the first

afternoon your attention may be attracted by a bronze monument, on the right, near one of the small stations. Inquiry will elicit the information that it was erected by the peasants of that district, in honor of Alexander II, who freed them from serfage. Is this not a more significant memorial to this liberal minded monarch than the elaborate one behind us in Moscow?

Travel by the Russian train furnishes the excitement of several changes from one train to another. At two places, Irkutsk and Harbin, lack of connection makes it necessary to spend the night. In the former city the Hotel Central will be found comfortable, and as moderate in price as any. It has the advantage over all others, of the presence of an Englishman, as manager. The distance of the city from the station, affords the pleasures of a drosky ride, with plenty of "thank you mams" to shake off the train fatigue. If you would anticipate properly the following day, you must eat a good, square meal that evening, even tho it cost a little more than usual, for you may not have a chance to spend more than five *sen* for a loaf of bread, on the next day. Irkutsk is pleasantly situated on the river, which flows north from Lake Baikal. We are told that, whereas it was booming at the time of the war with Japan, business is now dead. However, they are laying out a fine park on the river bank, in which they have already erected a bronze statue of Alexander III, about which a soldier continually paces to keep the public at the proper distance.

The stops, which vary in length from one to fifty minutes (the average being ten to fifteen), come with little regularity, and every one likely to afford opportunity for a bowl of cabbage, soup, or other delectable dish, should be carefully utilized. You wake up in the morning to hear the car wheels singing, "kee-pee-tok, kee-pee-tok, kee-pee-tok, tok-tok," (the Russian for hot water), *ad infinitum*, and you wonder if you had not better get dressed at once, so as to take advantage

of the first stop, to run out with your hot water kettle, if you wish something hot before nine or ten o'clock. If the door, above which are painted these mystical letters, is locked, and the "samovar" in the station holds but a gallon, you are likely to join a procession of empty kettle bearers back to the train. As you journey east from Moscow you may be reminded of the famine in Egypt, when the lean years came and ate up the fat ones, for, in the latter part of the trip, foraging sallies from the train, result, less and less frequently, in securing appetizing roast chickens, etc.

The day after Irkutsk brings beautiful winter scenery, as you skirt the shore of Lake Baikal, with a range of snow-covered mountains in view, on the opposite side. It also gives some idea of the stupendous work now in progress there, the making of a second road bed, in the narrow space between the lake and the mountains of rock, which tower on the right.

The next day brings us to the other side of the snow-clad mountains, and closer to them, while heavy clothing is necessary without; for comfort within the cars, one should be provided with summer wear, since they are kept at a high temperature, and windows can not be opened.

The several train changes break the monotony of the journey, and help one to become expert as a baggage handler. At Manchuria, the frontier town, one notices the great difference between the Russians and the Chinese, in the matter of orderly procedure. When entering Russia from Germany, passports are taken from the passengers, as they file into the custom house, and they are not allowed to go out until they have received them again. At Manchuria it seemed to be a "catch as catch can" affair, in the matter of getting an officer to examine your baggage, and evidently each one was expected to remember that he had a passport, which must be stamped, and he must hunt up for himself, the place where it is done. However, a half hour before the train was to start, they were examined in the cars, to see if they

had been stamped, and then all passenger were locked in, for fear doubtless that someone might escape and start a revolution somewhere in the country, while some of the passengers had to exhibit their photographs.

On this section of the road the motion of the cars was such as to suggest that the engine had become intoxicated. The road itself, too, seems to be uncertain in which direction it ought to go, north or south, and keeps surprising one by the suddenness with which the sunshine, now streaming thru the window on the right, shifts to that on the left, and then back again.

Someone who speaks at least a little German, may usually be found at the larger stations, but English is out of the question; hence those who speak nothing but the latter, would do well if they could so plan their trip as to fall in with an agreeable, English-speaking German. We had this great good-fortune, and we were able to be mutually helpful to each other all the way from Moscow to Dalny. The only English word seen (and a sharp watch was kept) during the entire journey thru Russia, was "lamp," on a signboard, upon a store in Warsaw, but as light is the forerunner of all else, we may hope this solitary word is prophetic of a coming day when English will be understood, even in Russia.

The stop at Harbin gives one an opportunity to see something of a large city in the making, where the streams of Western and Eastern civilization flow together and mingle, and the latest Parisian styles are cheek by jowl with the costumes peculiar to the country.

At Changchun we come under Japanese management on the South Manchurian Railway. Here the proverbial politeness of the Japanese is manifested in their solicitude for the traveller. In Russia, when the third bell rings the train starts, and it is the traveller's business to see that he is aboard; not a few are the narrow escapes. In South Manchuria, on the other hand, just before time for the warning bell, some official will politely ask you to board the train, the implica-

tion being that they are waiting for you. Thus you are bro't safely past the battlefields of the Russo-Japanese War. We can most heartily recommend this route as the most comfortable way of reaching the Eastern coast of America.

SCHUYLER S. WHITE.

A Communication.

One has only to see and read of the work of our Mission in this part of Japan, to be favorably impressed with the results. So far as my observations go, the work is splendidly organized and seems to be carried on with great effectiveness.

The educational work is unique, in that so much of it, in Kobe College, at least, is carried on intelligently in English. An educational center is always inspiring, and our Kobe College is no exception. What I have noted of the general atmosphere of the institution is most gratifying. It must be a deep satisfaction to the teachers to think of the good they are disseminating through these two hundred girls, into as many different centers. Miss Howe's kindergarten work is delightful, and the joy the clean, brightly dressed children take in their work must be a reward their teachers appreciate. The Bible School is beautifully housed, and the women seem to delve with eager interest, into their work.

A short hour with Miss Adams, in Okayama, was packed full of admiration for the work and workers in the slums of the Hanabatake district of that city. How glad one feels for the relief and instruction given these unfortunates. The orphanage work with Dr. Pettee, is likewise worthy of highest praise. His recent success in securing funds for the same makes one glad. The evangelistic work under Miss Wainwright is full of great possibilities. Situated in the heart of the city, it seems to be a veritable Gospel net set for "the catching of men."

The Osaka conference of workers from all the Missions in this section of Japan, commends itself most highly to one in-

terested in the work. This seems to me one of the most promising and helpful features of the work. When men of different denominational color take time to talk over common problems, and plan together for the furtherance of the common work, they are coming very near to the actual working out of the much talked about unity.

(Miss) FLORA K. HEEBNER.

Christmas Notes from Miyazaki.

[Mr. Donaldson is a reformed speller. Ed.]

We were greatly pleased to receive an invitation to spend the holiday season with the Miyazaki Station,—Mrs. Donaldson at the thot of getting back into the big mission family once more, even tho for but a short time—I, over the prospect of meeting new friends.

To report that we found them busy, were a needless task. Despite a constant down-pour of rain, all day, on the 25th, the theater, the only building of suitable size, in the city—was very prettily decorated, and, in the evening, more than half of all the four hundred children enroled in the six Sunday-schools under the care of Mr. Olds, were present, and rendered a very interesting program. Among the special features of entertainment, were an English song, by the pupils, with translation by one of the teachers; a kindergarten song; a Christmas song, by the Olds brothers; a sort of a play cald "Soldiers of Jesus," in which four boys were drest in ancient armor, with each part labled in the scriptural way, and holding a Bible in the hand.

After the program was completed, the hed of the agricultural school voluntarily made an excellent speech in commendation of the work the Sunday-schools were doing. Of course presents were given to all the students; eight Bibles were given to students who had been present every Sunday of the year. It is worthy of mention that more than one hundred and fifty guests were present.

December 26 was as fine as the 25th was disagreeable, so the Station Christmas dinner was taken in a beautiful old pine forest, near the shore of the sea. When the visitors returned from a sight of the breakers, the rustic table was groaning, or, at least, creaking, under the weight of the good things heapt upon it. When there was no longer pleasure of eating, Miss Adams, also a Station guest, suggested that we look for Christmas trees. Thanks to her fertile brain, we were not long in finding, not only one, but three, beautifully decorated and laden with the various gifts of all the party. Space allows mention of but one of the presents; the two Olds children were fairly transported with joy, on receiving a complete Indian outfit, even to cap and fethers, and forthwith disappeared into the woods, in search of victims.

All too soon the sinking sun warnd us homeward, but no darkness, nor time, nor distance can take from us the memory of a most delightful vacation visit.

J. E. DONALDSON.

"The Unmannerly Tiger."

Dr. Griffis' latest venture is a book of "Korean Tales" for young people (N. Y., T.Y. Crowell Co., 1910), named as above, after the title of the first story, which is by no means one of the best. There are nineteen tales, among which "East Light," "The Rabbit's Eyes," "Topknots," "The Sneezing Colossus," "Togabi's Menagerie," "Pigling," "The Sky Bridge of Birds," "A Frog for a Husband," and "The Woodman and the Mountain Fairies" are some of the best. The drollery of "Topknots and Crockery Hats," and of "The Sneezing Colossus" is amusing. East Light's bridge of fishes reminds one of the Japanese tale of the rabbit's crossing from Oki to the main island, on the backs of sharks, who formed a bridge for bunny. In these Korean stories, as in the Japanese, the rabbit is represented as a cunning animal, full of expedients. In

the "Rabbit's Eyes" we are reminded of Urashima Tarō's journey to the bottom of the sea, to Ryugū, palace of Otchime, the Sea-dragon, but it is the "Woodman and the Mountain Fairies" that resembles the Urashima story in its Rip Van Winkle aspect. "Pigling and Her Proud Sister" recalls the Cinderella story, while the Sky Bridge of Magpies suggests the Japanese myth of Tanabata and Orihime. Besides the first, there is a second tiger story, emphasizing the prominence that scourge plays in Korean village life—"one half the year Koreans hunt the tigers and the tigers hunt the Koreans during the other half." "Tokgabi's Menagerie" explains the origin of the inveterate enmity between dogs and cats, and justifies the common expression, "to fight like cats and dogs."

All these fairy stories are freighted with knowledge of the customs and conditions of Korean life, so that a reader, who has spent a brief time in the "Land of Rat-tat-tat," where laundry is beaten with a club, till it glistens like hoar frost, is carried back to the "Land of Morning Radiance," and loses himself in pleasant recollections of sitting on the oiled-paper carpets, above the furnace flues, eating fish and boiled rice, with plenty of raw, red-peppers, pepper hash or hot pickles, served by the hostess, clad in highwaisted, empire dress, who said that altho we could not talk each other's language now, yet when we got to heaven we should be able to talk together freely. The fairies who flit about in these tales, conduct us to many familiar scenes, and show interest in many things which attract the attention of mortals who visit Chosen, but we met none of these fairies in our all too brief stay, and we are certain that anyone intending a visit to the Land of the Morning Calm, will thank Dr. Griffis for this Guide Book to Who's Who in Chosenese Fairy Land. The preacher and the moralist may find more than fairy biography in the stories, as illustrated in "A Bridegroom for Miss Mole," which teaches us to appreciate duly our own

station and environment. This book is a worthy companion of "The Fire-Fly's Lovers," which appeared in 1908, and which has recently been brought out in London, in a second edition, under the better title, "Fairy Tales of Old Japan."

New Year's.

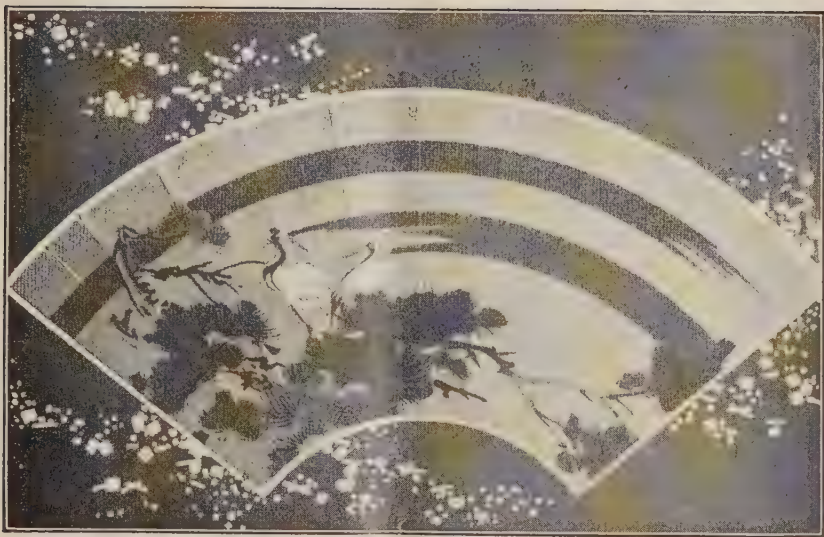
The interest one may find in *kado-matsu* and *shimekazari*, with their accompaniments, at each recurring New Year's, is not easily exhausted, for the foreigner is sure to discover some new component, or some new meaning each time he goes his round at the opening of the year. Of combinations and arrangements, to imagine the variety one must be well up in mathematics, and possibly the combinations of the *eto* and *jūnishi* within the cycle of sixty years, may suggest the number of possibilities involved in the numerous constituents of the New Year's decorations and the modes of arrangement. Every household is supposed to have its male pine on one side-post, and its female, on the other, or else these are planted temporarily on either side, in front of the gateway, a pair in simple solitariness, or more or less elaborately combined with plum, bamboo, and many other elements. A Japanese writer, some years ago, when the population was less, estimated that the Japanese nation used thirty-two million pines for New Year's decorations in Japan proper. One of our discoveries this time was that *hiiragi*, *osmanthus aquifolium*, of the *oleaceae*, is one of the elements, whose function is that of *akuma-yoke*, or warding off devils from the household. Few may know this shrub, but many know the sister, *kinmokusei*, which loads the air with fragrance from early October, and gladdens the eye with its dense and cheering orange blossoms. The *hiiragi* is the *ginnmokusei*. Another discovery was the presence of *mokkoku*, *ternstroemia japonica*, of the tea family, with its intensely green-bladed, red-petioled leaves. In youth we memorized with zest the poet's song, and declaimed with unction:

"Better fifty years of Europe than a cycle of Cathay;" we felt wondrous wise when we learned what Cathay was, and, its cycle of sixty years, but never dreamed that one day we should be under the spell of that cycle's calendar at each returning New Year—he reckoning out our years, and days, and hours, too, in weird terms of far Cathay's almanac. But so it is. For altho Japan officially dropt it in 1873, and China, within the past few weeks, our thoughts are partially dominated by its retention among the common people, whose religious duties are regulated according to that calendar, as well as their daily course. Early in December a friend sent as a post-card with picture of two rats scampering along at high speed, saying: "This represents us on our way to Kobe." This was our first intimation that 1912 is rat-year, forty-ninth in the cycle; it came in on *hi-no-he*, or superior fire day, on which the *shihōhai* (literally, worshipping the four directions, south, north, east, west, but given in dictionaries as worship of the Emperor, the gods of all quarters, etc.) is performed. But, this time, the true new year, according to the old, lunar calendar, is very late, coming in on Feb. 18, *ki-no-he*, or superior wood day. On January third occurs *genshisai*, or festival of the original beginning, and at certain shrines, on this day, as at Miyajima, the Shinto priests dress in their finest costumes, and perform a curious dance on the open stage above the tide water.

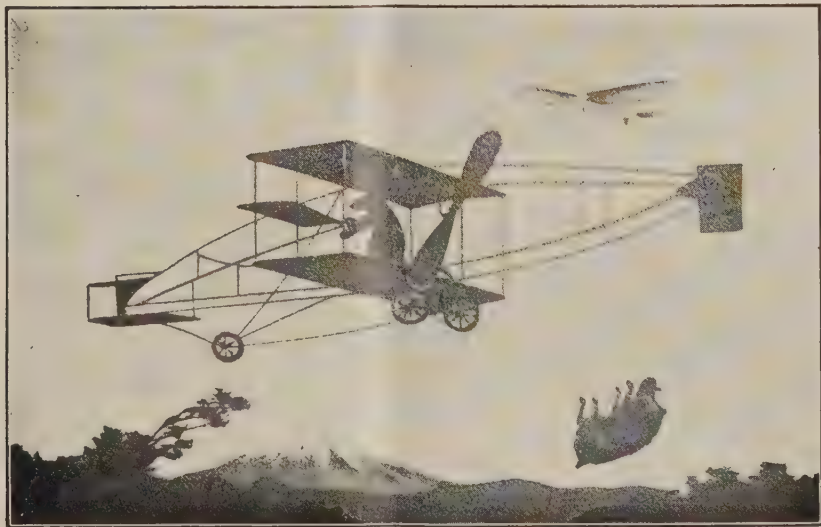
On New Year's cards, of course the rat appeared in a surprising number of capacities and designs, rats in aeroplanes, rats flying kites, rats playing battledore and shuttlecock, rats playing pat-ball, rats plying a violin, rats posting letters in the new, red, iron pillar-boxes, rats delivering letters, rats acting firemen at the fire-drill, rats in a wedding procession, rats entertaining New Year's guests, rats drinking sake, besides many rats into many kinds of mischief. With the rats, the storks in the pine trees, in hardly less numerous variations of design, divided the privilege of conveying the

New Year greetings to the millions of Japan. Storks and pine trees were the subject for New Year's poems, or *chokudai*, and if they lent themselves as readily to the creation of poetry as they did to that of street decoration, there must have been some unusually fine results in the *O-uta-dokoro*. For the principal retail street of Kobe had pine-trees and large storks perched in them, at frequent intervals, while some stores had artistic designs of the same, over the entrance. These, with brilliant colored lanterns, lettered arches, variegated streamers crisscrossed over the streets, and curious displays in the brightly lighted shops, made a gay and fairy scene, well illuminated by electric bulbs. All this was to celebrate the *toshi-no-ichi*, or annual fair, which words were beautifully exhibited in pink ideographs, in green arches, with name and number of the ward, also set out in similar, striking symbols. These *toshi-no-ichi* are held in all the great cities, and at different parts of the same city. Kobe had at least three very extensive ones—the full length of Moto-machi, in Arima Michi, and in a leading street in Hyogo, where the Daibutsu stands. On the great lanterns, ten of them, in each row, hung on the roof of each of many frames arching the street at frequent intervals, were the characters for *reishokai*, or association for encouragement of trade; others had *shoyukai*, of similar import. Originally the idea of these fairs was to sell only articles used at the New Year's celebration, or in preparation for it, and goods were thus brought together in one center, to save the time of busy people, at the end of the year, who could ill afford to go around to the ordinary dealers. But now the range of articles has exceeded the original idea, and these brilliant and dazzling *toshi-no-ichi* thorofares serve admirably the convenience of year-end shoppers, and are thronged with crowds of them, and of another class, children and adults, who are attracted by the fairy scene, and by the gay, lively crowds.

ARTHUR W. STANFORD.



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MISSION NEWS.

ADVERTISEMENT OF VOLUME XV.

This paper is published on the fifteenth of each month (excepting August and October) in the interests of the work of the American Board's Mission in Japan. Its principal features are:

1. Reports of the educational and evangelistic work of the Mission.
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